

**DIRECTIVE UTTERANCES
IN ISLAMIC HOLY SCRIPTURE CHAPTER AL –A’RAF
(A PRAGMATICS PERSPECTIVE)**



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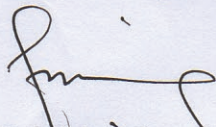
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SUMMARY

The research aims at describing the intention, implicature, and flouting maxim of directive utterance in Islamic Holy Scripture. The research employs descriptive qualitative as the type of research. Data source of this research is the script of Islamic Holy Scripture. Techniques of collecting data are reading English version data in Islamic Holy Scripture chapter Al –A’raf, searching sentences containing utterances, selecting data containing directive utterances, and coding the data script. Techniques of data analysis are describing the intention contained in the directive utterance in Islamic Holy Scripture chapter Al –‘Araf by referring to the theory of speech act from Kreidler(1989), describing the implicature contained in the directive utterance in Islamic Holy Scripture chapter Al-‘Araf by referring to the theory of implicature from Levinson(2000), and describing the maxims violated contained in the directive utterance in Islamic Holy Scripture chapter Al –‘Araf by referring to the theory of maxim from Grice (1975). The data are shown with the italic and underline words. One datum analysis presents intention, implicature and flouting maxim analysis. The result of the study shows that 1) The categories of intention are: commanding(50%), requesting(26%), suggestion(10%), prohibition(2%), ordering(12%). 2) The implicature of directive utterances cover conventional(50%) and conversational (50%). Conversational implicature divided into: particularized(77%) and generalized(23%). 3) The flouting maxim are used: quality(8 %), relative(54%), and manner (38%).

Keywords : directive utterance, implicature, Islamic Holy Scripture, and maxim violated.

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RINGKASAN

Penelitian ini bertujuan untuk mendiskripsikan *intention*, *implicature*, and *flouting maxim of directive utterance* pada Alquran. Penelitian ini menggunakan jenis penelitian *descriptive qualitative*. Sumber data dari penelitian ini adalah ayat-ayat Alquran. Teknik pengumpulan data menggunakan langkah-langkah sebagai berikut: membaca ayat-ayat terjemahan surat Al-A’raf pada Alquran dalam bahasa Inggris, mencari kalimat yang mengandung ujaran, memilih data yang mengandung *directive utterances*, kemudian memberi kode pada ujaran yang terpilih. Teknik analisis data meliputi: mendiskripsikan maksud yang terkandung dalam *directive utterance* pada Alquran surat Al-A’raf dengan merujuk teori *speech act* dari Kreidler(1989), mendiskripsikan implikatur yang terkandung dalam *directive utterance* pada Alquran surat Al-A’raf dengan merujuk teori *implicature* dari Levinson(2000), dan mendiskripsikan pelanggaran *maxim* yang terkandung dalam *directive utterance* pada Alquran surat Al-A’raf dengan merujuk teori *maxim* dari Grice(1975). Data ditunjukkan dengan kata-kata yang dicetak miring dan bergaris bawah. Satu data dipresentasikan melalui analisis *intention*, *impicature*, dan *flouting maxim*. Hasil dari penelitian ini menunjukkan bahwa 1) Kategori *intention* adalah: *commanding*(50%), *requesting*(26%), *suggestion*(10%), *prohibition*(2%), *ordering*(12%). 2) Kategori *implicature* dari *directive utterances* meliputi *conventional*(50%) dan *conversational* (50%). *Conversational implicature* dibagi menjadi: *particularized*(77%) dan *generalized*(23%). 3) Kategori *flouting maxim* menggunakan: *quality*(8%), *relative*(54%), dan *manner*(38%).

Kata kunci : *directive utterance*, *implicature*, *Islamic Holy Scripture*, dan *maxim*

violated.

A. INTRODUCTION

Pragmatics is the study of English usage. It helps people understand about what the meaning is intended by others. Communication is the most important activity of human life which uses language to produce expression and to give information. People have to understand what the others say with their language, and know the intended meaning. The utterance in which the speaker tries to get the addressee to perform some acts is called directive utterance. There are some kinds of directive utterance: commanding, ordering, requesting, prohibiting and suggestion.

In the real communication of people daily life, someone may ask others to do something either by direct commanding or using it more polite pattern of command. It is not a great matter to the addressee to do what the speakers intention through the speaker's utterances. While on the indirected manner, the addressee needs to seriously interpret what was being communicated by the speaker because the intention of speech is implicitly communicated. Both direct and indirect command is very influenced by the context.

Islamic Holy Scripture is the Holy Book of Muslim which consists of life direction and guidance for Muslim by Allah *Subhanhuwata'alla*. The writer is interested in analyzis the whole intention of directive utterances found in the English translation of Islamic Holy Scripture particularly on the chapter which fully tells as clearly as the history of torment for not obedient creatures in the past.

Pragmatic analysis of directive utterance in Islamic Holy Scripture chapter Al- A'raf has done because some of the utterances of Islamic Holy Scripture chapter Al- A'raf use implicature. This paper, therefore, aims to describe the intention of directive utterances, to understand the implicature of directive utterances, and to describe the maxims violation in that Islamic Holy Scripture chapter Al-'Araf. Understanding the intention and the speaker's meaning or the implicature of the Islamic Holy Scripture is very important because if the people want to do what Allah direct, the people should understand the intention and implicature of the utterances.

This study focused on the directive utterance in Islamic Holy Scripture Chapter Al-A'raf. The data are analyzed by using speech act theory of Kreidler (1989), the implicature analysis of Levinson (2000), maxim theory of Grice (1975).

B. RESEARCH METHOD

This study is descriptive qualitative research, because the writer purposes to describe the intention contained in the directive utterances, to describe the implicature of directive utterances and to describe the maxims violated contained in the Islamic Holy Scripture chapter Al-A'raf.

The data are the utterances containing directive utterances found in the Islamic Holy Scripture chapter Al-A'raf. They are 50 data of directive utterance. The data sources are English version of Islamic Holy Scripture.

The writer uses documentation as the technique of collecting data. The steps that are used for collecting data are as follows: reading the English version data in Islamic Holy Scripture particular chapter Al-A'raf verse 1-206, searching for sentence containing utterances, selecting the data containing directive utterances, coding the data. The writer analyzes the data using following steps: Describe the locution and illocution meaning of directive utterances in Islamic Holy Scripture especially on the chapter Al-A'raf by referring to the theory of the kind of speech act of Levinson, describe the intention contained in the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf by referring to the theory of speech act of Kreidler, describe the speech context of the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf by referring to the theory of speech context of Hymes, describe the implicature of the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf by referring to the theory of implicature from Levinson, describe the maxims violated contained in the directive utterance in Islamic Holy Scripture especially on the chapter Al-A'raf by referring to the theory of maxim from Grice, and drawing discussion, conclusion and suggestion based on the data analysis.

C. RESULT AND DISCUSSION

This sub chapter discusses the writer's analysis of the result and discussion. The results of the analysis are as follow:

Data 01/ Al-A'raf/ 11/ Commanding

And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate. (Al-A'raf:11)

a. Intention

The **locution** of the utterance above is that Allah has told all of the creatures to prostrate to Adam. Because it is stated by Allah to His creature, the **illocution** is merely that Allah directs His creature to prostrate to Adam, the creation from Allah who has the noble shape of human being, so the intention is **commanding**.

Through this verse Allah states that all of creatures have to prostrate to Adam. Adam is the most perfect creature made by Allah who has the noble shape of human being, different from the other creatures. Angels are created from ray and Devils are created from fire. Devils ignored the command from Allah to prostrate to Adam because they thought that they are the best creature. Devils are made from fire, while Adam is made from soil and they thought that fire is better than soil. So, Devils ignores Allah's command.

b. Implicature

Context: The **addressor** of the utterance above is Allah and the **addressees** are all habitants of heaven. The **audience** is Adam. The **topic** is concerned with Adam's existence. The relationship among the participants of the events is maintained by speech (**channel**) and through heaven inhabitants' language in the form of imperative sentence (**code**). The **message form** is

shown in the dialogue. The event is carried out in the heaven (**setting**). The **purpose of the event** is to make heaven inhabitant prostrate to Adam.

Implicature: In the utterance said by Allah, the hearer (Angels and Devils) needs to infer the meaning of the utterance based on the speech context. It seems that the speaker (Allah) does relevant with the situation in the heaven, in this case the speaker (Allah) and the hearer (Angels and Devils) have relative background knowledge. The meaning of the command uttered by Allah is that “as the form of creature’s obedience, Allah commands the heaven inhabitant to prostrate to Adam. Adam is the most perfect creature that Allah made.” So, the implicature of Allah’s command is merely the other inhabitants in heaven have to prostrate to Adam to show their respect to Allah. By the explanation above, Allah explicitly gives a command to all of his creature to show Hims their obedience. The utterance is derived from ordinate pragmatics principle, it is simply attached by convention lexical expression “*prostate*”. Because there is no special context when Allah commands to Angles and Devils to prostate to Adam by saying “*Prostrate to Adam*”, the implicature of the utterance is **conventional implicature**.

c. Maxim Violation

The speaker does not violate the maxim, He fulfils the **maxim of quantity** and **relevance**.

Data 07/ Al-A’raf/ 28/ Suggestion

And when they commit a Fahisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of Fahisha. Do you say of Allah what you know not.(Al-A'raf: 28)

a. Intention

The **locution** of the utterance above is that faithful people ask cruel people their knowledge about Allah. The language form and the language function of the utterance is different. The language form of the utterance is interrogative sentence, while, the language function of the utterance is to suggest. Because it is stated by faithful people to cruel people, the **illocution** is merely that that faithful people suggest the cruel people not to say about Allah without knowledge, so the intention is **suggestion**.

Through this verse the faithful people command the cruel people to stop talking about Allah, because they do not have knowledge about Allah. The cruel people say that Allah commands the older people to do the contemptible actions (killing people without mistake, doing unlawful sexual intercourse, against parents), so they do the same thing without feeling that they have in the wrong way. The message of the verse above is that Muslim people suggest the cruel people to realize that they have make some mistakes by following their older people who do not have knowledge about the right faith.

b. Implicature

Context: The **addressors** of the utterance above are faithful people and the **addressees** are cruel people. The **audience** no one. The **topic** is prohibition for cruel people. The relationship among the participants of the events is maintained by speech (**channel**) and through Arabic language in the form of imperative sentence (**code**). The **message form** is shown in the dialogue. The event is carried out in the place around Ka'bah (**setting**). The **purpose of the event** is to make the cruel people stop talking about Allah.

Implicature: In the utterance said by faithful people, it is difficult to infer the meaning just from the utterance. The hearer (cruel people) **needs** to find the meaning of the utterance said by faithful people through making

interpretation. It seems that the suggestion given by faithful people do not relevant with the conversation. The meaning of the suggestion uttered by faithful people are that “the faithful people commands the cruel people to stop talking about Allah”. So the implicature is of the faithful people’s suggestion is merely they propose the cruel people to stop talking About Allah without any knowledges. The implicit account of the utterance “*Do you say of Allah what you know not?*” is when Muslim people asks to cruel people about their knowledge of Allah, actually Muslim people suggest the cruel people to stop talking about Allah.

Because the utterance needs some special factors inherent in the context of utterance and it is not normally carried by the sentence used particularized conversational implicature needs a specific context, the utterance is included to **conversational implicature** that especially particularized conversational implicature.

c. Maxim Violation

The meaning of the addressor by saying “*Nay, Allah never commands of Fahisha. Do you say of Allah what you know not?*” can be interpreted that Muslim people did not allow the cruel people talking about Allah, because what the cruel people talking about Allah is without the current truth. The cruel people said that their parents have done the command from Allah to do the contemptible actions (killing people without mistake, doing unlawful sexual intercourse, against parents). The speaker (Muslim people) speak in ambiguous way by saying “*Do you say of Allah what you know not?*” which is actually not a question.

There is the violation of **the maxim of manner**, it may appear to be obscure.

1. The Intention of Directive Utterances

The results of the intention of directive utterances as follows:

No.	Intention	Amount (Σ)	Percentage (%)
1.	Commanding	25	50%
2.	Requesting	13	26%
3.	Suggestion	5	10%
4.	Prohibition	1	2%
5.	Ordering	6	12%
Total		50	100%

Table 4.1
The Intention of Directive Utterances

2. Implicature of Directive Utterances

The results of implicature of directive utterances as follows:

No.	Implicature	Amount (Σ)	Percentage (%)
1.	Conventional	13	50%
2.	Conversational	13	50%
	a. Generalized	3	23%
	b. Particularized	10	77%
Total		50	100%

Table 4.2
Implicature of Directive Utterances

3. Maxim of Directive Utterances

The results of maxim violation of directive utterances as follows:

No.	Maxim	Amount (Σ)	Percentage (%)
1.	Quality	1	8%
2.	Relative	7	54%
3.	Manner	5	38%
Total		13	100%

Table 4.3
Maxim of Directive Utterances

D. CONCLUSION

Based on the data analysis, the writer finds several conclusions, they are:

1. The Intention of Directive Utterances

The intention of directive utterances that found in the English translation of chapter Al-A'raf is divided into five. Commanding utterances are expressed by Allah to command His creature or by prophet to his people. Requesting is expressed by people to their creature (Allah) or prophet. Suggestion utterances are expressed by Allah or prophet to advice people. Prohibiting utterances are expressed by Allah to prohibit His creatures to not do the ban. The last is ordering utterance. Ordering is expressed by people to Allah or prophet.

2. Implicature of Directive Utterances

The form of implicature is divided into two types. They are conventional and conversational implicature. The conventional implicature utterance is an utterance which does not need special context. It is used to non-truth conditional inferences that are not derived from super ordinate pragmatics principles like the maxims, but are simply attached by convention to particular lexical items or expressions.

The conversational implicature utterance is an implicature that provides some explicit account of how it is possible to mean (in some general sense) more than what is actually 'said'. It needs special context, general and particularized.

3. Maxim of Directive Utterances

The maxim is divided into three types. They are maxim of quality, maxim of relative, and maxim of manner. Maxim of quality is suggests speakers to be true. Maxim of relative is when a speaker has to say something related to the topic, and maxim of manner is suggests speakers to be clear(say briefly, orderly, and avoid obscurity and ambiguity)

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